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ABSTRACT

The objectives of this workshop module are to increase teachers' awareness of the sex role stereotyping that exists in language and instructional materials and to provide instructors with strategies for increasing student awareness of sex bias and for countering the effects of stereotyping in their classroom materials. Workshop handouts for use in class are provided. Selected background readings contain examples of typical biased attitudes in fiction and in textbooks, and an examination of the language of inequality as it reflects negative images of women. A booklet of classroom activities for teachers to use with their students is included. (JD)

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Module #2

Sex Bias in Language and Instructional Materials

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Women's Educational Equity Act Program
U.S. Department of Health, Education, and Welfare
Office of Education

SP 016 012

TEACHER SKILL GUIDE FOR COMBATTING SEXISM

Module #2

Sex Bias in Language and

Instructional Materials

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MODULE #2: SEX BIAS IN LANGUAGE AND INSTRUCTIONAL MATERIALS

OBJECTIVES

*To increase participants' awareness of the sex-role stereotyping and bias that exist in language and instructional materials

*To provide participants with strategies for increasing student awareness of sex-role stereotyping and bias in language and instructional materials

*To provide participants with strategies for countering the effects of sex-role stereotyping and bias in language and instructional materials

SUGGESTED TIMING

	Activity	Suggested Time
I.	Recognizing the power of language to shape thought	40 minutes
II.	Analyzing sex-role stereotyping in instructional materials	45 minutes
III.	Countering sex-role stereotyping in instructional materials: Demonstrating the "two punch" approach	25 minutes
IV.	Using the "two punch" approach: A practice session	45 minutes

WORKSHOP DESIGN

Activity I. Recognizing the power of language to shape thought

A. Martian newscast

Objective

*To introduce the problems inherent in the use of exclusionary language

1. To the leader:
   a. Present the following directions to the group by reading them aloud:

      "I have three newscasts I would like to read to you. As you hear each, a visual image will cross your mind. Before I begin the newscasts, however, I am declaring the term 'martian' to be a generic or subsuming term for 'U.S. citizen.' Pretend that since you were a young child, people have told you that sometimes, depending on the context, 'martian' should be interpreted as meaning 'all people who are citizens of this country.'

After each newscast, I will ask you to react in some way according to the response that comes into your head."

b. Read the first newscast aloud to the group:

"The rocket is being firmly loaded on its launching pad. The countdown begins. 10-9-8-7-6-5-4-3-2-1. Blast off! The rocket takes off with enormous force. We must now watch the TV monitor if we wish to follow its progress. Time passes. The rocket lands 100 yards from a large crater. The latch pulls aside; the door swings open. Out of the door comes the first martian ever to set foot on the surface of the moon."

1) Ask all participants to draw a picture of the first image that comes to mind as a reaction to this newscast.

c. Read the second newscast aloud to the group:

"The Olympics of 1980 have been in full swing for six days and six nights. Many countries have sent their finest athletes here to compete for the gold, silver, and bronze medals. Tonight the medals for swimming, gymnastics and pole vaulting will be awarded. Suddenly, the audience goes wild. With the announcement that the gold medal for the freestyle has been won, a martian captures seven gold medals. A first for America and a first for the 1980 Olympics!"

1) Ask all participants to draw a picture of the first image that comes to mind as a reaction to this newscast.

d. Read the third newscast aloud to the group:

"President Carter has announced today that four of his present cabinet appointments are only temporary. The present secretaries of Health, Education, and Welfare; Urban Development; Teacher Preparation; and Family Life will hold their offices only long enough to give every qualified martian a chance to apply. Any qualified martian wishing to apply to be secretary of any of these cabinet branches should do so before February 28, 1980. Officials want to allow plenty of time for processing these applications.

1) Ask that all participants respond to the following questions based on their first reaction to this newscast:
   a) Are <u>you</u> qualified for any of the cabinet positions mentioned?
   b) Why or why not?

e. Have participants briefly share their reactions to the three newscasts with the whole group

B. Lecture

Objective

*To present research findings concerning the effects of exclusionary language on the development of thought processes

1. To the leader:

Present a brief lecture, such as the following:

"One of the most controversial issues related to sexism has to do with language. Many people claim that the terms 'man,' 'he,' 'mankind,' 'milkman' and the like have always been

used to refer to both males and females and therefore are trivial as clues to one's sex bias. These people believe that females are so accustomed to hearing such 'generic' terms that they have no trouble seeing themselves as included in the reference.

"I will try to make a strong case against this position, since I feel strongly that it denies an absolutely critical dimension of sex bias. Few people contest the well-known philosophy that language shapes thought. Language is an expression of our shared assumptions and of our behavioral models and values.

"I would like now to focus on two aspects of language that reflect the engrained sex bias and sex-role stereotyping in our culture: a) inclusionary vs. exclusionary language and b) the sex-role stereotyping in language that describes the roles, attributes and status of women."

a. Inclusionary vs. exclusionary language:

"Imagine that you have a group of people. Half of the group is 'A.' The other half is 'B.' You call the group 'A' instead of 'C.' Thus, members of 'B' feel like outsiders or second class. This is the logic or rather, the illogic of exclusionary language. We have people: half are women, half are men, but we call all of them 'man' (as in 'fireman,' 'mankind,' 'his,' etc.). The word 'man' and all its derivatives sometimes refers to males and sometimes to males and females. How is a child to distinguish? Why not use terms that clearly reflect the persons being referred to?

"Recently, researchers conducted a fascinating study designed to determine whether or not people do conjure up images of both males and females when generic terms of male derivation are used. They gave college students draft copies of a textbook they were proposing to publish. Half the students received the text called Industrial Man complete with 'generic' terms. The other half received a text that was different only insofar as it contained inclusionary words when both males and females were being referred to. The students were assigned the task of finding photographs to illustrate their respective texts. The students who had the text with exclusionary language compiled illustrations with dramatically fewer females in them then those with the inclusionary language textbook. The conclusion of this research: contrary to common belief, when confronted with male derived 'generic' terms, people do not conjure up mental imagery that includes females. To be sure, Bella Adzug does not turn around when someone calls, 'Congressman.' When 'generic' terms are used, people think 'male'; therefore, there is a linguistic assumption of malesness in most of what we read, with the possible exception of animal stories for children, in which hens, mother animals, ladybugs, and cows tend to be assumed to be female."

b. Sex-role stereotyping in language that describes the role, attributes, and status of women:

"Our language conveys blatant and subtle stereotypes about female and male roles, attributes, and status characteristics. It expresses

the roles expected of females and males and the degree to which these roles are valued or devalued by the society. How often have you read: 'the pioneers traveled west with their cattle and their wives'; 'homeroom mothers'; 'the principal, he...'; and 'the Egyptians and their wives'?

"Regarding the attributes of females and males the adjectives of our language tend to be used to discourage certain behaviors on the part of women and certain other behaviors on the part of men. Women are considered 'pushy' where men are considered 'assertive' or 'ambitious.' Women are 'gossipy' where men are 'friendly' or 'affable.' Women are 'accommodating' where men are 'henpecked.' Men 'talk'; women 'chatter.' Females and males suffer because of the linguistic pressures to conform to certain stereotyped attributes.

"The language further discriminates against women through demeaning references. For instance, you'll hear media reports about 'Senator' Percy but 'Mrs.' Chisholm. Furthermore, an attorney who happens to be female is likely to be called a 'lady lawyer.'

"In summary, our language has an incredibly powerful impact on our imagery, our assessment of ourselves, our expectations, and our strivings to develop skills. To date, our language has served to devalue females by treating them as secondary to males. It has limited the development of role flexibility in both females and males by treating certain behaviors, skills, feelings, and attitudes as sex linked and by treating people with 'cross-sex' capacities and skills as deviant, inferior, or suspect.

"Hopefully, by now, you are convinced of the powerful impact of language. But perhaps you are feeling skeptical about people's ability to change their language and to find bias-free alternatives. To address this point, I'd like to point out that politicians--who have a vested interest in not offending any group of people--have been able to change their personal speech from exclusionary to inclusionary almost overnight. People can change their language if they are aware of its impact and of the value of promoting equity between females and males.

"I will close with an analogy for the resistant skeptic. Imagine that a child you care about is very sick. You are made aware of two medicines, A and B, both of which will cure the child's illness; however, medicine A is known to have no negative side effects, whereas medicine B is considered risky in that it might have negative side effects. Which medicine would you give the child?

"Clearly, exclusionary language is like medicine B: it can negatively affect many aspects of self-concept. Why use it when medicine A--inclusionary language--is clearly devoid of such potential dangers?"

C. Airing reactions to inclusionary language

Objective

*To help participants gain an awareness of their personal reactions to the use of inclusionary language

1. Ask participants to respond to the questions on Handout 2, page 10, "My reactions to the Use of Inclusionary Language."
2. Have participants form small groups to discuss the issue.
3. Collect the reaction sheets so that you can use the information on them as feedback to participants during subsequent discussions of inclusionary language throughout the course.

Activity II. Analyzing sex-role stereotyping in instructional materials

Objective

*To increase participant awareness and knowledge of the forms of sex-role stereotyping that pervade instructional materials, particularly textbooks

A. To the leader:

1. Present a brief lecture, touching on the following points:
   a. Instructional materials tend to perpetuate traditional sex-role stereotypes in at least three ways. First, though using exclusionary language; secondly, by presenting sex biased content; thirdly, by presenting sex biased illustrations.
   b. Exclusionary language in instructional materials presents several confusions to young children who are learning the rules of the language system.
      1) Male specific words (e.g., chairman, fireman) tend to be interpreted literally by children, as pertaining only by men.
      2) Sometimes "man" means "people"; other times, "man" means "male human"; while the context of a passage may clarify this difference in meaning for an adult reader, the distinction is very confusing to children.
   c. The sex biased content of instructional materials does not reflect social reality; research shows that children assimilate storybook stereotypes and have diffuculty matching them with their personal reality. According to one piece of research[1] typical literature for grades one through six presents these stereotypes:
      1) Boys are four times more likely than girls to be involved in stories with active mastery themes (e.g., ingenuity, cleverness, resourcefulness, initiative, bravery, adventure).

---

[1]Women on Words and Images, Dick and Jane as Victims (Princeton, N.J., 1975).

2) Girls are more likely than boys to be involved in stories with themes of passivity, dependency, domesticity, incompetency, fear, boredom.
3) Adult males appear as potential role models for nearly 150 different skills and professions.
4) Adult females represent only 26 possibilities for girls to model themselves after; principally they are housewives and mothers.

d. Sex biased illustrations also present stereotypic images that are at odds with reality. One researcher, Weitzman, found these distortions in textbooks used by children in grades one through six:
1) Women comprise 53% of the actual United States population, but are present in only 31% of illustrations.
2) Boys are pictured as active and energetic, involved in outdoor adventures, demonstrating almost no emotion.
3) Girls are pictured as passive onlookers who stay indoors, focus on physical attractiveness, and demonstrate a wide range of emotions.
4) Adult males are pictured in glamorous occupations and as decision makers.
5) Adult females are consistently pictured as happy, calm, unimaginative housewives.

e. The implications of sex bias in instructional materials are serious for both girls and boys. Girls are presented with storybook restrictions on their potential job roles and the development of their self-image. Boys are presented with storybook restrictions on their emotional capacities by being told they must fit into a "hero" image.

B. Analyzing basal readers
1. Have participants work in small groups of four or five.
2. Ask each small group to analyze a basal reader, using Handout II, "Checklist for Evaluating Sex Role Stereotyping in Readers" (p. 12) and Handout III, "Excerpts from Sex Equality in Educational Materials" (pp. 13-15).
3. After analyzing the readers, ask the small groups to discuss and share their findings.

C. Analyzing textbooks
1. As a prior assignment, participants should be asked to bring with them to this workshop copies of textbooks that they currently use in their classrooms.
2. Have participants form small work groups according to the grade level or subject area they teach (or are interested in teaching).
3. Ask participants to spend some time reading through the articles in the Background Readings section.
4. As a group, ask participants to analyze the textbooks they have brought with them. This analysis should take into account the information presented in the Readings and new insights gained through working on the issue of exclusionary language.
5. Have each small work group share its findings with the total group.

Activity III. Countering sex-role stereotyping in instructional materials: Demonstrating the "two punch" approach

Objective

*To provide participants with practical strategies for countering sex-role stereotyping in instructional materials

A. To the leader:

1. Present a brief lecture, such as the following:

"It will be a long time before all the instructional materials used in schools are free of sex bias and sex-role stereotypes. Therefore, it is important to focus on strategies for countering the effects of the stereotypes that exist.

"Since it will be an even longer time before the various socialization agents which influence students are free of sex bias, then helping students become aware of ways to counter the bias in instructional materials can also help them confront similar bias in other aspects of their lives.

"The strategy that we will be focusing on is a 'two punch' approach to the problem. First, raise student awareness of the sex bias in instructional materials. Second, counter the effects through clear, deliberate actions."

2. It will probably be helpful to post the two steps in an obvious place, either on a sign or a blackboard:

Step One: Raise student awareness of the sex bias in instructional materials.

Step Two: Counter the effects through clear, deliberate actions.

B. Demonstrating the "two punch" approach in a story which presents a female stereotype.

1. You will be playing the role of a first grade teacher; your students will pretend that they are six years old.
2. Read the following Dick and Jane story aloud:

"The wheel of Jane's wagon has come off. She is so upset and perplexed! So, she decides to ask Dick to fix it for her. Dick comes to the rescue. While he is working, Jane stands nearby and watches. Then Jane sees a kitten and goes over to play with it."

3. Explain that there are at least three different ways to counter the sex bias that exists in this story:
   a. Help your students see the long-term consequences.
   b. Help your students develop appropriate self-statements (for more information about self-statements, see Module #10)
   c. Run a role play to develop alternative, bias-free outcomes (for more information about role plays, see Module #8).
4. First, you will be demonstrating how to counter sex bias by helping your "first graders" see the long-term consequences of the Dick and Jane story. Have a class discussion of the story, using the following guide questions:
   -What did Jane do about her problem?
   -Why do you think she decided to ask Dick for help?
   -Since she asked Dick to take care of the problem for her, what do you think Jane must have been saying to herself?
   -What will happen to Jane when she grows up if she always asks boys to fix her things for her?

a. The kind of interchange you are likely to generate is as follows:

Teacher: What did Jane do about her problem?
Student: She asked Dick to help her.
Teacher: Why do you think she decided to ask Dick for help?
Student: Maybe she knew Dick could fix wagons.
Student: Maybe she thought girls don't fix wagons.
Student: She didn't know how to fix it herself.
Teacher: Since she asked Dick to take care of the problem for her, what do you think Jane must have been saying to herself?
Student: I can't fix this.
Student: Girls don't fix wagons.
Student: Boys can fix things better than girls.
Teacher: What will happen to Jane when she grows up if she always asks boys to fix her things for her?
Student: She'll never be able to fix anything for herself.

5. Now, using the self-statement strategy, you can demonstrate another way in which a first grade teacher might continue this lesson in countering the affects of sex bias.
   a. The kind of interchange you are likely to generate is as follows:

Teacher: What could Jane sometimes say to herself that would be more helpful?
Student: I might be able to fix this if I try.
Student: I can learn to fix this.
Teacher: When is a time you might say that to yourself?

6. Finally, suggest that a third countering strategy would involve the same first grade classroom in a role play. The students would play out a scene in which Jane uses her new self-statements and resolves the problem on her own.

C. To the leader:
1. Take a few minutes to review the steps involved in the "two punch" approach:
   a. Step One: Raise awareness
   b. Step Two: Counter the effects
      1) By helping students see the long-term consequences
      2) By helping students develop self-statements
      3) By helping students develop a role play.
2. To supplement this review, distribute Handout IV, "Identifying and Countering Sex Bias in Instructional Materials" (page 16). Review the handout with participants; it presents a series of useful guidelines, discussion questions, and countering strategies.

D. Demonstrating the "two punch" approach in a story which presents a male stereotype.
1. You will be playing the role of an elementary school teacher once again; participants will be playing your students.
2. Distribute Handout V, "The Great Clippers" (see page 16). Ask your "students" to read the story.
3. With your "students," work through the countering strategies that will help them get beyond the limitations of the male hero stereotype.

Activity IV. Using the "two punch" approach: A practice session

Objective

*To encourage participants to practice the "two punch" approach to countering sex bias in instructional materials

A. To the leader:

1. Ask participants to form small work groups (four or five members).
2. Assign each group a story or textbook passage to work on.
3. Using Handout IV, "Identifying and Countering Sex Bias in Instructional Materials" (see page 16), each small group should do the following:
   a. Decide on an appropriate classroom strategy for identifying the sex bias that exists
   b. Decide on an appropriate classroom strategy for countering the effects of the sex bias
   c. Prepare a demonstration of their awareness raising and countering strategies; one group member plays "teacher," the others play "students"
   d. Present their demonstration to the total group of participants.

Module #2: Handout I

MY REACTIONS TO THE USE OF INCLUSIONARY LANGUAGE

Inclusionary language involves eliminating the sex-role stereotypes that are inherent in the traditional use of male gender pronouns and nouns. For example: using "he and she", "s/he", or "they" instead of only "he"; changing chairman, fireman, congressman to chairperson, fireperson, congressperson, etc.

1. My first reaction to the use of inclusionary language is (check all the reactions that are true for you):

It is silly.	_____
It is inconvenient.	_____
It is not worth the effort.	_____
It is too much trouble.	_____
It is cute.	_____
It is awkward.	_____
It is trivial.	_____
It is petty.	_____
It is humiliating.	_____
It is important.	_____
It is urgent.	_____
It is difficult but important.	_____
It is awkward but worth it.	_____

Other (please explain) _____

_____

_____

2. After more discussion and reflection on this issue, my reaction to the use of inclusionary language is:

Module #2: Handout II

CHECKLIST FOR EVALUATING SEX-ROLE STEREOTYPES IN READERS[1]

Analyze books for the points listed below:

1. Number of stories where main character is: Male _____ Female _____

2. Number of illustrations of: Male _____ Female _____

3. Number of times children are shown:

	Male	Female
a. in active play	_____	_____
b. using initiative	_____	_____
c. being independent	_____	_____
d. solving problems	_____	_____
e. earning money	_____	_____
f. receiving recognition	_____	_____
g. being inventive	_____	_____
h. being involved in sports	_____	_____
i. being passive	_____	_____
j. being fearful	_____	_____
k. being helpless	_____	_____
l. receiving help	_____	_____
m. playing quietly	_____	_____

4. Number of times adults are shown:

	Male	Female
a. in different occupations	_____	_____
b. playing with children	_____	_____
c. taking children on outings	_____	_____
d. teaching skills	_____	_____
e. being tender	_____	_____
f. scolding children	_____	_____
g. biographically	_____	_____

5. Ask these questions:
   a. Are boys allowed to show emotions?
   b. Are girls rewarded for intelligence rather than for beauty?
   c. Are there any derogatory comments directed at girls in general?
   d. Is Mother shown working outside the home? What kind of job?
   e. Are there any stories about one-parent families? Families without children? Are baby sitters shown?
   f. Are minority and ethnic groups treated naturally instead of stereotypically? If so, in what ways are they treated that are not stereotypic?

[1]Adapted from Dick and Jane as Victims: Sex Stereotyping in Children's Readers (1975), p. 74, Women on Words and Images, P.O.Box 2163, Princeton, NJ 08540; $2.50 pp. Reprinted with permission.

Module #2: Handout III

SEX EQUALITY IN EDUCATIONAL MATERIALS

ESTABLISH GUIDELINES

Very few acceptable textbooks are on the market now. When you buy new materials, use guidelines to make sure they meet your standards. There are plenty of models. Some of the publishers have established their own guidelines. Women's groups like Women on Words and Images and Feminists on Children's Media also have drawn up standards. In some school systems (Minneapolis; Ann Arbor and Kalamazoo, Michigan; Cedar Rapids, Iowa; Highline Public Schools, Seattle, Washington; Jefferson County, Colorado; Montgomery County, Maryland; and Fairfax County, Virginia, are examples) task forces or the school administration have programs of their own. Here are some of the kinds of items they include:

Humanity

*Are people of both sexes shown cooperating with one another on an equal basis?
*Are genuine friendships between the sexes shown?
*Are praiseworthy traits--strength, compassion, initiative, warmth, perceptiveness, resourcefulness, courage--treated as human rather than "masculine" or "feminine"?
*Are women and girls as well as boys and men the leading characters in stories and biographies?
*Are girls sometimes taller, older, and wiser than boys?
*Do the books refrain from ridiculing or insulting either sex?

The Family

*Are single-parent families, families with working mothers, and extended families shown in approximate proportion to their actual occurence in the population?
*Do single people with satisfying lives and work, including mothers or fathers who may have been widowed or divorced, appear in the stories?
*Are different members of the family shown sharing responsibilities and working together on common problems?
*Are childless couples shown unpatronizingly?
*Are old people presented realistically?

The Female Image

*Are women and girls shown solving problems independent of male assistance?
*Are they shown working and playing together in groups?
*Are they shown doing outdoor work around the house or as an occupation? in strenuous physical situations? travelling?
*Are girls shown earning money? awards and rewards?

Excerpts from Sex Equality in Educational Materials (Vol. IV, pp. 9-13) AASA Executive Handbook Series, 1801 N. Moore St., Arlington, VA 22209. Reprinted by permission.

*Are mothers and other women shown in positions of authority in addition to those of teacher, nurse and librarian?
*Are girls shown operating machinery and constructing things?
*Are they sometimes rough or rude--with the understanding that this isn't "unladylike" but unkind and also sometimes natural?

The Male Image

*Are boys sometimes shown enjoying musical instruments, visiting art galleries, maybe stroking a kitten rather than rough-housing with a dog?
*Are males sometimes responsible for housework?
*Are their hobbies sometimes crafts such as weaving and ceramics?
*Do they express feelings--gentle as well as violent ones?
*Are men or older boys often shown caring for children, not just disciplining them?
*Are men shown in nontraditional occupations, such as nurse and primary teacher?
*Are boys sometimes depicted as sensitive and emotional?

Woman's Work

*Is information about women's achievements and the ways events and situations affect women integrated with the same kind of information about men rather than shunted off to a separate section?
*Does the book convey the difficulty of the continuing struggle for women's rights [rather] than imply that it ended when "Congress gave women the vote"?
*Does it describe the inequities in property and marriage practices, in education, and in the job market that women have long fought to change?
*Does it recognize the importance of women in the development of agriculture, trade, the labor movement?
*Does it discuss matriarchies as well as partiarchies?

Language

The publishers' guidelines, in particular, discuss language in detail. Here are some constructions they and others recommend discarding:
*"Man" or "mankind" to refer to humanity, people, the human race.
*"He" to refer to an abstract person who may be of either sex. "He or she," "she/he," "s/he" are some substitutes; or the sentence can be rewritten to use "they" or eliminate the pronoun altogether.
*"The Egyptians (or farmers) and their wives," or "...and their families." Again, substitutes are easy to find--"Egyptian men and women," "Farm families," "Egyptians," "farmers."
*The use of "lady" or "woman" in front of an occupation--or [as] a suffix at the end--to indicate that a person in that occupation in female. (Don't say "male nurse," either.) If it's an important piece of information, it can be conveyed by a name, title, or pronoun: "The poet Emily Dickinson," "Ms. Bridges got into the cockpit," "The lawyer looked up from her desk." If necessary, use "female" in front of the occupation.
*Names of occupations ending in "-man" or "-woman." Substitutes are plentyful: "firefighter," "mailcarrier," "member of Congress," "sales clerk," "house cleaner."

*References to women's physical characteristics or family connections when the same information either is not relevant or is not given about the men mentioned. Why say "the assistant director, a pert, brown-eyed mother of three," when "the assistant director, a somber, blue-eyed father of one" would be inappropriate? Why say "Marilyn Jones, wife of Benjamin Jones and a noted chemist in her own right" when you could say "noted chemist Marilyn Jones"? Mention Ben only if the context makes it important to know about him.

Module #2: Handout IV

IDENTIFYING AND COUNTERING SEX BIAS IN INSTRUCTIONAL MATERIALS

1. How many examples of sex bias do you see here?

2. What is the sex bias that seems most important to counter here?

3. How could you raise awareness of the sex bias with your students? (Select a question from the prototypes below or create your own awareness-raising question.)

   a. What evidence of sex bias do you see here?
   b. What assumptions does this passage make about men? About women?
   c. List the adjectives that describe the males/females.
   d. Who seems to have the power/authority here? Who seems to be the most important family member?

4. How could you counter the effects?

   a. Provide accurate information.
   b. Supply students with information based on your (or their) own experience.
   c. Remind students that they have already read information that could help
   d. Consider the consequences even if the data presented <u>is</u> an accurate picture of present reality.
   e. Read a story with a different slant.
   f. Supply supplemental readings.
   g. Be the blatant, authoritative teacher: "This is <u>not</u> true."
   h. Seed the accurate perception. (Whenever you see that, say to yourself, "That isn't true.")
   i. Provide experiential opportunities for countering:
      1) Play out the story or passage with a different ending.
      2) Reread the passage or story changing gender references.
      3) Rewrite the story or passage so that it does not reflect sex bias.

THE GREAT CLIPPERS

The success of a clipper ship depended as much on the captain's skill as on the ship's design. The captain was typically a young daring man who laughed at danger. He was active and tough. He was preoccupied with his ship and her speed. When the wind was blowing, he would demand more sail. He watched the masts bend, the ropes straining and humming, almost snapping. But clipper men would brave the storm and tackle the seas. If the captain was short on judfment, or if anyone was inept about his job, the wind could get caught in a sail, break the mast, and blow away masses of valuable sail and ropes.

Good captains were important, valuable, and well-known celebrities. Shipowners paid them generously because of trade that was generated by these clippers. Newspapers contained exciting stories about perilous trips and amazing speed records that captains set. The captains became heroes to everyone: young and old. A boy living in clipper ship days could name his favorite clipper master, his ship, the different sails onher, her speed records, her capacity and weight, her architect and the date she took her maiden voyage.

Bid windjammers with four steel masts, often manned by boys, were used for many, many years. Because they were used so much, weathered and then replaced, they became rare. A few known windjammers still sail the seven seas, used mainly to train student seamen who aspire to become officers in their country's merchant navy.

BACKGROUND READINGS

I. "Women and the Language of Inequality," by Elizabeth Burr, Susan Dunn, and Norma Farquhar, Social Education, 36:8, Dec. 1972.

II. "Sex Roles in Early Reading Textbooks," by Ramona Frasher and Annabelle Walker, The Reading Teacher, 25, May 1972.

III. "The Negative Image of Women in Children's Literature," by Dan Donlan, Elementary English, 49, April 1972.

I. WOMEN AND THE LANGUAGE OF INEQUALITY*

Elizabeth Burr, Susan Dunn, Norma Farquhar

A language is not merely a means of communication; it is also an expression of shared assumptions. Language thus transmits implicit values and behavioral models to all those people who use it. When basic assumptions change, the idioms which express them become obsolete. The pages that follow suggest certain changes in language designed to eliminate phraseology that reflects outdated assumptions concerning women.

Subsuming Terminology

For purposes of this article, subsuming terms are masculine terms which are commonly believed to include or refer to females as well as males. In fact, however, such terms operate to exclude females. When told that "*Men* by the thousands headed west," or that "The average citizen of the United States is proud of *his* heritage, the young reader simply does not form a mental image which includes females. It is of no avail for a parent or teacher to explain that *men* means *both men and women*, or that *he* means *both he and she*. Even an adult is unlikely to picture a group of amicable females when reading about "men of good will." Similarly, when taught that *man*-made improvements have raised America's standard of living, or that a task requires a certain amount of *man*power, a child cannot be expected to develop the concept that females as well as males have participated in the developmental process.

Educational literature dealing with human origins provides striking examples of how subsuming terminology can lead to distorted concepts. In such literature illustrations of reconstructed skeletons and skulls are generally identified as male and labeled Peking *Man*, Neanderthal *Man*, Java *Man*, Cro-Magnon *Man*, and so on. Although common sense tells us that many prehistoric individuals must have been women, nowhere are females represented as *examples* of a type. Such treatment cannot fail to suggest to young readers that females are a substandard or deviant form of being—a rib, as it were, taken from "*Man*." In the same way, constant reference to "*man*-made" implements has apparently inspired illustrators to portray only males making stone tools, although we have no way of knowing for certain the sex of the individual who made any given prehistoric implement.

*Elizabeth Burr, Susan Dunn, and Norma Farquhar, "Women and the Language of Inequality," Social Education 36:8 (December 1972), pp. 841-845. Reprinted with permission of the National Council for the Social Studies.

Which Sentence Do You Prefer?

(1) Muslims resented seeing their wives and daughters go unveiled.

OR

(2) The husbands of the Muslims resented seeing them go unveiled.

OR

(3) Muslim men resented seeing Muslim women go unveiled.

Usage of the words *man* (without a definite article) and *men* to represent human beings in general or adults in general is also objectionable on the ground of ambiguity. Since both of these words are also frequently used to denote males only, it often becomes a matter of making an educated guess as to whether the author means males and females both, or males only. It is also possible that such terms are employed to conceal the author's lack of information concerning the sexual composition of a group.

Authors and editors alike are so accustomed to the use of subsuming terminology that the greatest care needs to be taken to ensure its elimination. Subsuming masculine terms must be replaced by clearly inclusive or neutral words such as *citizens, inhabitants, women and men, human beings, people, individuals,* and so on. Phrases such as *manpower* and *man-made* may be replaced by *human energy, made by men and women* or *manufactured;* the words *forefathers* and *fathers* (in the sense of "forefathers") should be replaced by *precursors* or *ancestors;* and the word *brotherhood* should be replaced by *amity, unity, community* or some other non-sex-related term.

The Hypothetical Person as Male

A frequently occurring example of the male orientation of textbooks is the use of hypothetical males as examples. "If a *man* wanted to travel from South Carolina to Massachusetts in 1750..." "The *man* of tomorrow may live in a totally prefabricated house." "A discontented *man* could move west." In textbooks females seldom participate in hypothetical financial transactions. Thus we find explanations such as the following: "If a *man* sold a piece of land, *he* had to put a two-shilling stamp on the deed." "When a *man* went to the bank to borrow money..." "A *man's* taxes depended upon..."

Unless it has been verified that females never engaged in the activities mentioned, the word *man* should be replaced by the word *one* or *person.* Students should not be given the false impression that only males traveled, became discontented, needed money, paid taxes, etc.

In a similar vein, textbooks picture the "average" and the "typical" person as a male: "The average American does not *himself* manufacture most of the things *his* family needs." "The American was a new kind of *man.*" Writers should keep in mind the fact that "the average *man*" is not the average "*person,*" and that any discussion of national traits is one-sided if it refers to males only.

Male-Oriented Quoted Material

[Authors' italics] (1) "*Men* since the beginning of time have sought peace..." (General Douglas MacArthur); (2) "The American is a new *man,* who acts upon new principles; *he* must therefore entertain new ideas, and form new opinions..." (J. Hector St. John de Crèvecoeur); (3) "These are the times that try *men's* souls." (Thomas Paine); (4) "The New Englander, whether *boy* or *man,* in a long struggle with a stingy or hostile universe, had learned also to love the pleasure of hating; *his* joys were few." (Henry Adams). The above and similar quotations which are to be found in textbooks reflect the opinion that females are of no consequence. Such quotations are permissible in textbooks only as examples of contemporary prejudiced attitudes toward women.

Some documentary material, however, will inevitably be regarded as necessary in a textbook in spite of the fact that it is couched in male-oriented language. A case in point is the Gettysburg Address: "Fourscore and seven years ago our *fathers* brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all *men* are created equal. . . .and that government of the *people,* by the *people,* for the *people,* shall not perish from the earth." If this or similar male-oriented documents are quoted, the textbook should point out the male orientation of the language. Any textbook quoting the Gettysburg Address should, for instance, indicate that when President Lincoln spoke of *people* he had in mind *males,* because at the time of his famous speech females were not permitted to vote and were denied many other legal rights enjoyed by men.

Nobody Knows Her Name

Reflecting a time when females were in fact the possessions first of their fathers and then of their husbands, who were empowered by law to beat them, sell them, or otherwise dispose of them arbitrarily, girls and women are still referred to primarily in the obsolete terms of those who "own" them. In textbooks, females are typically referred to merely as *wives* (Mrs.), *daughters* (Miss), or *mothers of* males who are clearly identified by name and occupation. Such possessive terms of reference deliver the implicit message that in and of themselves females are of no particular interest or importance and reflect the assumption that marital status is *the* crucial fact of life for women.

Compare, for example, the following two sentences: (1) George Ferris married the daughter of the wealthy Boston banker, Edward Howell. (2) Alice Howell of Boston, heir to a banking fortune, married George Ferris. The second sentence recognizes Alice as a person in her own right; the first, in which she is *nameless*, suggests that whatever shadowy identity she may have possessed depended upon the identity first of her father and then of her husband. Similarly, phrases such as "the farmer's wife" clearly convey the idea that the female was merely a possession of the farmer and was not herself a farmer, when in fact the wives of most small farmers were themselves farmers *in every sense of the word*.

Textbook writers who wish to give equal linguistic treatment to the sexes should *cite females by their complete names and occupations* whenever possible, should eliminate "Miss" and "Mrs." from their writing vocabularies, and should refer to "men and women on farms" or "farming men and women," rather than to "farmers and their wives."

Differential Generic Terminology

Textbooks frequently use generic terms such as those (italicized) in the following sentences: "The *peasants* toiled in the fields." "The *pioneers* suffered many hardships." "*Beggars* slept in doorways." The preceding examples do not make it clear whether the italicized generic terms refer to both men and women or to men exclusively.

However, textbook writers also use language such as the following: "*Peasant women* were oppressed." "*Pioneer women* suffered many hardships." "*Beggar women* slept in doorways." But the same writers rarely use such language as: "Peasant *men* were oppressed." "Pioneer *men* suffered many hardships." "Beggar *men* slept in doorways."

From all of the above it must be concluded that authors tend to blur *men* with *people in general*; i.e., they are willing to let *men* stand for *people in general* and to let the deeds of *people in general* be attributed to *men*. At the same time, they are not willing to blur *women* with *people in general* or to permit *women* to represent *people in general*. One never sees a picture of *women* captioned simply "farmers" or "pioneers." Linguistic failure to permit women to be "people" mirrors a long tradition of male supremacy and a socially induced need to keep women in a separate and unequal category—to keep them "in their place."

The effects of differential generic terminology can be seen clearly in the following sentence: "*Muslims* resented seeing *their wives and daughters* go unveiled." In a female-oriented version of the language of inequality the sentence would read: "*The husbands of the Muslims* resented seeing *them* go unveiled." If the terminology for males and females were equal the sentence would read: "*Muslim men* resented seeing *Muslim women* go unveiled."

Writers must make explicit the sexual composition of a neutral generic term in such cases as the above. In other words, if a *group of women* cannot be referred to simply as "peasants" or "Muslims" neither should a *group of men* be so labeled. Similarly, all references to "men and their wives" should be revised to "men and women" or "husbands and wives."

Mother's Baby but Father's Heir

Because women in our society have traditionally been expected to assume the full burden of child care, textbooks tend to describe young children who still need

Which Sentence Do You Prefer?

(1) George Ferris married the daughter of the wealthy Boston banker, Edward Howell.

OR

(2) Alice Howell of Boston, heir to a banking fortune, married George Ferris.

care as the mother's but to describe male offspring who are seen as heirs and female offspring of marriageable age as the father's. (1) "Abraham Lincoln, *his* wife and *his* son. . ." (2) "Mothers could leave *their* young children at Hull House." (3) "Sacajawea carried *her* infant son. . ." (4) "Balboa married *the daughter of an Indian chief.*" (5) "Anne Hutchinson had fifteen children. . .".

In (1) the wording should have been "Abraham and Mary Lincoln and *their* son. . ." In (2) unless it had been verified that fathers never left *their* children at Jane Addams' kindergarten at Hull House, the word "parents" should have been used instead of "mothers." In (3) Sacajawea's husband was also present on the expedition that made her famous, so any account should refer to *their* son. In (4) the Indian woman is viewed as her father's possession. In (5) it should have been stated that Anne Hutchinson *and her husband* were the *parents* of fifteen children. In short, textbooks should recognize, wherever possible, the relationship of both parents to their children.

Women as Luggage

Textbooks have a tendency to describe migrations of human populations in the following terms: (1) "The pioneer took his family west in a covered wagon." (2) "Men trekked over the mountains with their wives, children, and cattle." (3) "Some Forty-niners took their families with them." In each of the foregoing examples women are regarded more as luggage than as human beings. By such treatment women are deprived of their true status as pioneers, travellers, or seekers-after-gold in their own right.

Unless it has been determined that in such instances the females under discussion were moved *involuntarily*, authors should write: "Americans moved west. . .," "Families trekked over the mountains. . .," and so on, instead of speaking of *men* who *brought along* wives. Authors should also make their readers aware of the fact that single women and female heads of family participated in the westward movement and other migrations.

Male-Oriented Glossing of Terms

Textbooks frequently define or explain words which are applicable to either or both sexes as though they applied exclusively to males. For example, "militia" has been explained as "*men* who. . ."; "dictator" as "a *man* who. . ."; "Forty-niners" as "*men* who. . ."; "monarchy" as a "nation ruled by a *king*." Students may thus be led incorrectly to believe that women cannot join a militia or be dictators, that women were not also "Forty-niners," and that only males may be monarchs. Such gratuitous exclusion of females should be avoided.

Neutral Occupational Terminology

Occupational terms ending in "-man"—such as airman, fireman, cameraman, anchorman, statesman, workman, iceman, repairman, watchman and salesman—are objectionable because they suggest that certain fields of endeavor are closed to women. Premodern terms such as bondman or ploughman, used in a discussion of pre-modern times, may be permissible, but modern sex-affiliated terms should be eliminated. They not only give young people false impressions about their future vocational prospects; they also tend to perpetuate discriminatory practices that do indeed exist.

Authors who do not want to use or invent new terminology can evade the issue by recasting entire sentences. For example, "Mr. Jones sent for a TV repairman" can be revised to "Mr. Jones called a TV repair service." The ending "-man" is, however, increasingly being replaced by "-person" to form terms like "chairperson." The word "salesperson" is already accepted, and other neutral terms will gain acceptance as the decisive influence of language on the attitudes and lives of people becomes more widely understood.

Terms To Be Avoided

"Just a *housewife*" is a frequently heard expression, the pejorative nature of which is indisputable. It conveys the derogatory attitude of society toward the

Which Sentence Do You Prefer?

(1) Abraham Lincoln and his wife and his son left for Illinois.

OR

(2) Abraham and Mary Lincoln and their son left for Illinois.

woman who works as a homemaker and the consequent self-contempt which she feels. The term *housewife*, moreover, clearly suggests that domestic chores are the exclusive burden of females. It gives female students the idea that they were born to keep house and teaches male students that they are automatically entitled to laundry, cooking, and housecleaning services from women in their families. The inculcation of such attitudes is inconsistent with the ideal of equal educational and vocational opportunities. The term *housewife* should therefore never be used.

Similarly, where men are referred to as *men* rather than *husbands*, but women are referred to as *wives* rather than *women*, the textbook is again treating men as *persons, not husbands*, and women as *wives, not persons*. The term *wife* should therefore be used only sparingly.

The following terms and expressions should be regarded as demeaning and should not be used: *lady* (as synonym for adult female), *girl* (as synonym for adult female), *the little woman, the weaker sex*, and *squaw*.

Such terms as *author, aviator, heir, laundry worker, sculptor, singer, poet, Jew*, and *Negro* are neuter terms which are *without exception* properly applicable to both females and males. The use of words ending in "feminine" suffixes, such as *authoress, aviatrix, heiress, laundress, sculptress, songstress, poetess, Jewess*, and *Negress* is unacceptable. Terms ending in "feminine" suffixes imply that females are a special and unequal form of the correct neuter expression. Thus, to speak of Edna St. Vincent Millay as a *poetess* is to exclude her from the legitimate circle of *poets;* to speak of Amelia Earhart as an *aviatrix* denies her full status as *aviator;* to speak of Golda Meir as a *Jewess* denies her full status as a *Jew;* and so on. In cases where it is necessary to indicate the sex of the individual, the expressions "female poet," "female aviator," "female Jew" and so on may be used. However, in modifying neuter terms the word "lady" (as in "lady lawyer," "lady doctor," "lady poet," and so on) is never acceptable.

In conclusion, authors and publishers who seek to provide a just portrayal of the sexes in textbooks must include material which accurately represents the role of women in history and society and use language which permits readers to perceive women as whole human beings.

II. SEX ROLES IN EARLY READING TEXTBOOKS*

Ramona Frasher and Annabelle Walker

THIS study was undertaken on the assumption that sex role behavior is culturally determined and is produced by social learning. This learning takes place through many channels and includes both sex role expectations and examples for identification. Children thus come to have a sense of self-identity which is pervaded by the behavior, appearance, activities, personality characteristics, and achievement goals considered socially appropriate to their own sex.

It is further assumed that school is a social experience and a vehicle for the transmission of social values and attitudes, textbooks being one agent of this transmission. Other reading research has been based on this rationale. Blom and others (1968), in "Content of First Grade Reading Books," say that "cultural attitudes and values are conveyed through the content of stories."

The authors of reading series, too, recognize the influence of story content on social learning. In the introduction to one basal reading series (Robinson and others, 1962) are the statements: "At the most formative period of children's lives, it would be unfortunate if the power of books to mold character were overlooked or ignored in the reading lesson" and ". . . built into each story is some aspect of social relationship that children can make their own and apply to their behavior," indicating that a conscious effort is made to manipulate this learning.

It therefore seems reasonable to investigate what is being presented

*Ramona Frasher and Annabelle Walker, "Sex Roles in Early Reading Textbooks," The Reading Teacher, 25 (May 1972), pp. 741-749. Reprinted with permission of Ramona Frasher and the International Reading Association.

to children through reading textbooks in the area of sex role differences, in view of its possible effect on the molding of their identities, attitudes, and values.

Purpose and procedures

The purpose of this study was to compare the roles, relationships, activities, and relative importance assigned to male and female characters in stories in readiness and first and second grade reading textbooks.

The method of content analysis was selected for the study. Two recent articles pertaining to a similar analysis of children's literature (*School Library Journal*, January 1971 and Meade, 1971) and a study of nursery Sunday school materials (Doely, 1970) were helpful in determining specific categories of activities and role related characteristics to be recorded. Selected textbooks at various levels from the series under study were analyzed concurrently by both writers, following a predetermined outline. The following dimensions were selected for evaluation of the stories:

I. Main Characters
   A. Male
   B. Female
   C. None or Shared
II. Adult Occupations
III. Adult Role in the Family
   A. Breadwinner-provider
   B. Homemaker-shopper
IV. Child Activities and Play
   A. Quiet
   B. Active

The unit for analysis was the story, and all results were based on stories rather than individual incidents. Thus an appropriate category was checked once if relevant evidence appeared in the story, even though multiple instances may have occurred.

Readiness books and first and second grade readers from four major basal reading series were selected for analysis: Harris (1970), Ousley and Russell (1966), Robinson and others (1962), and Sheldon and others (1968). A total of 734 stories was read and analyzed. Since the purpose of the study was the examination of sex roles, consideration was limited to stories dealing with human beings except in instances where animals were the main characters in stories with humans. Animal fantasies and folk and fairy tales were excluded.

Analysis of data

Main Characters. Table 1 clearly indicates that a majority of stories analyzed had male main characters. Males were main characters in more than three times as many stories as females. Total stories with male main characters not only appeared in a strong majority over those with females, but even outnumbered stories in which the main roles were shared.

Adult roles—occupations. Steffire (1969) found that elementary school reading textbooks present a distorted picture of American working women. He found that readers he analyzed depicted women as comprising only 7 percent of the labor force, when actually they comprise 37 percent; that readers depicted women working in occupations that did not accurately reflect those occupations in which most women actually work; that few women are seen working in "masculine" jobs such as engineering; and that only a tiny fraction of married women work.

Our findings corroborate those

Table 1

Distribution of main characters by story

Series	MacMillan	Scott, Foresman	Allyn & Bacon	Ginn	Total	Total Percent
Male	118	98	82	43	341	46
Female	19	49	25	15	108	15
None or shared	36	86	103	60	285	39
Total stories	173	233	210	118	734	100

indicated by Stefflre. Adult males were observed in occupations outside the home in 196 stories. Adult females were observed in occupations outside the home in fifty-two stories, about one-fourth as many as males. The list of occupations in which males were observed is long and varied, containing fifty-eight different occupations, from street workers to doctors and scientists. The list for women is short and limited, containing only eleven different occupations, all of which are traditional female jobs, such as teacher, nurse, librarian, stewardess. Moreover, teachers accounted for over half of the women workers shown in these fifty-two stories. Working women were titled "Mrs.," indicating their married state, in only five stories.

Adult role in the family. The setting in most family stories was the home or a family outing. Therefore, the adults were not frequently observed in the role of "Breadwinner-provider." However, forty-six stories clearly indicated that an adult fulfilled this role by showing parents on their way to work, coming home from work, by indicating ownership of a house or farm, or actually by showing a specific parent at work. Forty-five of these stories showed fathers in this role. One story, in the Scott, Foresman series, indicated that a mother was obviously the breadwinner for her one-child family.

One hundred sixty-five stories showed mothers as "Homemaker-shopper," that is, doing housework, cooking, buying groceries, clothing or household items, or wearing the ubiquitous apron. Fathers were seen in this role in fourteen stories.

Fathers assumed almost entirely the role of family leadership. They were often pictured taking the children on outings, giving factual information, and solving problems. Almost all of the fathers' activities, including the cooking they did, seemed to take place outdoors. They did the traditional male-related tasks of mowing the lawn, painting and repairing the house, and maintaining the car. They also drove the car and carried packages for the family.

Mothers, on the other hand, stayed indoors most of the time. In addition to their housekeeping activities, they performed their traditional nurturing role—comforting their children when sick or distressed, checking children's personal hygiene habits, and reminding them to play carefully and to pick up their toys. Fathers were observed in a nurturing role in only a few instances. Mothers rarely played with their children, rarely helped them to solve problems, and rarely gave any factual answers to questions.

Child activities and play. Quiet activities included playing dolls, house, and "dress-up," painting,

Table 2

Distribution of girls and boys in quiet and active games by story

Series	MacMillan	Scott, Foresman	Allyn & Bacon	Ginn	Total
Quiet					
Girls	29	68	42	24	163
Boys	9	21	24	9	63
Active					
Girls	23	28	34	18	103
Boys	66	79	65	32	242

reading, cooking, sewing, picking flowers, watching TV, and observing. "Observing" meant that a child was simply watching while others engaged themselves actively in a game or activity. Activities included running, jumping, climbing, riding bikes, building, playing ball, and swimming. This category was checked only when a child was shown as fully participating in such activities. Table 2 shows the results obtained in this area.

The overall ratio of percentages of stories picturing girls in quiet games, to those showing boys, was 70/30. This ratio was even higher in favor of girls in two series which presented girls in quiet games 76 percent of the time, or over three times as often as boys. The other two series showed girls about twice as often as boys in quiet games. The overall ratio of percentages of stories showing girls in active games, to those showing boys, was 30/70.

Another treatment of sex role differences can be shown in the proportion of quiet to active games picturing girls, and of quiet to active games picturing boys. This ratio was 60/40 for girls and 20/80 for boys. The proportion of quiet to active games for girls was higher in only one series--70/30 (Robinson and others, 1962). This ratio seemed to occur in spite of the presence of Sally, the preschooler in this series. Sally was usually pictured in active games and activities, as one would expect of a preschool child. Therefore, although no separate tally was kept for her activities, the ratio obtained was felt to reflect an unusually large proportion of quiet activities assigned to Jane, the schoolage girl in the series.

The overall quiet/active ratio for boys (20/80) was so extremely disparate as to require special comment. By comparison to the quiet/active ratio for girls (60/40) it indicates that boys were shown in a narrower range of activities than girls. It was noted by the writers that the quiet activities which were shown for boys were such things as reading or watching TV. Never did a boy of any age play with a doll or dollhouse, nor sew or pick flowers. In a few stories, a boy did participate in cooking, though not nearly as often as girls did, and never with his mother, as girls often did.

Activities and play—further observations

Some further observations were made in the area of Activities and Play which deserve comment. It was noted that clearly differentiated, sex related roles were often assigned. In one story, for instance, both boys and girls participated in setting up a store.

However, the girls were shown baking the food to sell while the boys built the store (Sheldon and others, 1968). In another story, the children visited a farm. A boy said, "We boys can look at the animals in the barn. You girls can go to see the baby in the house" (Robinson and others, 1962).

One whole group of stories centered around a boy's embarrassment at having to carry home a doll from a shop (he bought it, not for himself, but to give to a girl in exchange for an old printing press she had). These stories described the great lengths to which this boy went to avoid being seen with the doll. In the final story, the girl accepted the doll happily, exclaiming over how pretty it was, in exchange for the printing press, which the boy told her he intended to use to put out his own newspaper (Harris, 1970).

The strangest aspect of this group of stories was that the girl had originally asked for and received the press from a store giving it away. One wondered what she intended to do with it, if anything. At no time did she use it in the stories, nor even show that she knew how it worked. Instead, she was shown sitting and watching while the boy operated it.

The behavioral characteristics of boys and girls as displayed in the course of their activities, while difficult to measure precisely on a quantitative scale, were found, in the writers' opinion, to differ obviously and strongly by sex. These differences appeared to relate to the kinds of activities in which each sex was portrayed.

Girls were shown much more frequently as needing help and protection, giving up easily, and lacking competence in many tasks. Timidity, docility, and dependence seemed characteristic in general of girls throughout the series. Their personalities came across to the reader as containing a high degree of passivity.

Boys, however, appeared to show a much higher degree of positive-striving qualities: leadership, independence, initiative, curiosity, assertiveness, perseverence, bravery, and logical thinking or problem-solving ability. Their personalities conveyed, in general, to the reader a high degree of aggressiveness.

It seemed significant that even the teacher's manuals were found in some cases to openly support such a view of sex differences in behavioral characteristics. In one series, for example, a boy and a girl were pictured bathing a dog, in an apparently shared activity. Yet the teacher's manual interpreted this picture by saying, "Boy-like, Dick occupies the center of the stage in a situation where, as Spot's master, he obviously feels he is in charge" (Robinson and others, 1962). The term "boy-like" seems clearly prejudicial and designates leadership as a characteristic not only of Dick's behavior, but of boys in general and not, of course, of girls.

Although no formal count was kept of the ages of the children shown, it was impossible not to notice that a boy was shown as the oldest child in almost every family throughout all of the series.

Disregarding reality

Males predominated as main characters in readiness books and first and second grade readers in all of the series analyzed. Therefore, it seems logical to conclude that the publishers of these four reading series regard males and

their activities as far more important and interesting to children than females and their activities.

Women's occupational roles in the textbooks analyzed were limited, distorted, and stereotyped. The following picture of women workers was presented: 1) Female workers are uncommon, compared with male workers. 2) Females work in very few occupations. 3) Females who do work are rarely married. This representation does not portray the actual roles and characteristics of working women, but presents a severely limited range of occupational opportunity. Tradition has already imposed upon women a narrow field of occupations. The textbook publishers have taken it upon themselves to restrict even further the female child's choice of occupational identification and possible aspiration.

Reality was also disregarded as far as family relationships and activities were concerned. Parents were depicted as filling only traditional, stereotyped roles. Fathers were presented as the sole providers and decision makers for families. They were shown almost exclusively in traditional stereotyped "male" activities. Mothers were depicted virtually unanimously as homemakers and nurturers. They were found in traditional, stereotyped "female" activities.

One series (Robinson and others, 1962) suggested that Mother be introduced to students as follows: "Dick, Jane, and Sally's mother is like your mother. She takes care of the house and the children." The results above indicate that in the readers analyzed for all four series, the mothers did, indeed, "take care of the house and the children." If they did anything else, the authors took great pains to conceal it.

Mother roles

The role of "Mother" in these primary reading materials deserves a special discussion in this report although her role was not originally singled out for special attention. Early in the study the writers observed that mothers were the least effective, albeit the most visible, adults in the stories. Time and time again, mothers were represented as dull, ineffectual, almost totally preoccupied with housework and shopping, incapable of solving problems, and even stupid.

In story after story, when Father reads, Mother knits. When Mother does read, it is usually a magazine. She is seldom seen without her apron and almost never seen in slacks or shorts. Once in a while, she drives the car, but not if Father is around. She turns to Father or her oldest son when confronted with the overwhelming task of carrying a picnic basket or the problem of recovering a lost pet. She speaks occasionally, observes a great deal, and almost never gives factual information. She appears timid and avoids getting involved in the action of the stories. She cooks, and cooks, and cooks. Although she rarely scolds, she utters numerous "Be carefuls."

After reading the many family and home-oriented stories, one has difficulty identifying "Mother" as anything but a supreme bore. Considering the influence which real mothers have on the lives of young children and the time and energy which most real mothers spend on their children, it seems remarkable that they must be represented in their children's textbooks as such insipid creatures.

Child roles

The child roles in these series were also strongly stereotyped by

sex. When children were shown in quiet activities or merely watching others, those children were much more often girls than boys. Boys, on the other hand, were physically active in many more stories than girls, and, in fact, were rarely seen doing anything else. Also, the quiet activities they did engage in appeared to be fewer in variety than those of girls.

In addition, instances were noted where boys actively avoided being associated with a "girl-type" activity, as well as cases where boys objected to the "intrusion" of a female in a "boy-type" activity. The writers felt that the strongly stereotyped activity picture of boys presented in these series was one which might well contribute to, rather than relieve, the greater number of reading problems boys have. By giving the impression that boys should nearly always be playing ball, riding bikes, or climbing trees, little reinforcement is given to the idea that reading and other language-related activities are also appropriate and fun for boys.

Behavioral characteristics observed appeared also to differ strongly by sex and to parallel the sex differences in activities and play described above. Girls displayed many more passive characteristics than boys, while boys showed strongly aggressive characteristics. This sex difference was even assigned directly, in some cases, by the language of the teacher's manuals.

The writers also noted that an overwhelmingly large majority of families depicted in these textbooks had a son as the oldest child. The authors of these series would appear to believe that 1) most American parents have a son; 2) most American parents have a son first; and 3) this is the ideal way to distribute the sexes in the production of progeny.

The present study indicates that a considerable degree of sex role stereotyping is present in the content of readiness books and first and second grade readers. The writers consider the images thus presented to children poor ones by reason of casting models for possible identification into a limited mold which is unrealistic and does not allow for individual differences. This model is particularly limited and inadequate for female children, and includes fewer of the activities, possible occupational goals, and characteristics which are accorded greater prestige and held higher in esteem in our society.

Conclusions and implications

The results of this study, which are shocking when viewed in the light of the public school's avowed purpose of educating all children to strive for the achievement of their greatest potential, imply that further research in the area of sex role treatment is imperative. Reading textbooks in the intermediate and upper grades move away from the family-oriented setting toward a heavier emphasis on boy-girl relationships, biographies of famous people, and school subject oriented stories. Would their analysis yield similar results?

Our final suggestion is that further research be done in all aspects of possible school influence on the social learning process as it relates to sex role expectations and models. This would include all textbook and other reading material, school games and activities, educational philosophy, and the

relationships of teachers and administrators to students.

Addendum

The reading series and editions analyzed in this study were selected on the basis of their widespread, current use in the public schools of the metropolitan Atlanta, Georgia, area. Two of these series do not represent the publishers' latest editions. Ginn and Company published the first ten levels of its *Reading 360* program in 1969, and Scott, Foresman published its *Reading Systems* in 1971. Since both new editions are considerably different from the earlier editions in both content and format, the authors have examined sex roles in the new editions to determine whether substantial changes have been made in any of the major dimensions of the original study.

These two new editions, while depicting both male and female characters more realistically, still show the same sex role patterns as those found in the older editions. A frequency count indicated that a greater discrepancy exists between the number of stories with male main characters and female main characters in the new editions than in the earlier ones. Scott, Foresman (Levels 2-8) featured forty male main characters to seven female main characters, a ratio of almost six to one. Ginn and Company (Levels 3-8) showed fifty-nine male to fourteen female main characters, a ratio of over four to one.

It was noted for both series that girls, when featured alone in a story, appeared to show more initiative and problem solving ability in the new editions. However, since such a relatively small number of stories featured female main characters, this improvement seems insignificant. In addition, it was evident that in the stories picturing boys and girls together, boys consistently assumed traditional stereotyped roles of dominance and authority, while girls, in equally stereotyped fashion, consistently acceded leadership to the boys.

With a few exceptions, adult roles also appeared to follow closely the same patterns found in the earlier editions. Men were shown in twenty-three different occupations in the Scott, Foresman books, women in seven. Ginn showed men in thirty-six different occupations, women in only five. One commendable change that was noted in the area of occupations was the addition of at least an occasional male elementary school teacher. However, no female police officers, doctors, or mail carriers were included. Also, no working mothers appeared in either series.

Most women who appeared in these editions were mothers, who, despite the fact that they displayed more opinions and feelings than formerly, were still represented as strictly housebound and occupied with predominantly domestic chores. Fathers were more visible than in the earlier editions. Their role in the family, while still strongly traditional, was expanded somewhat to include occasional instances of nurturing and offering emotional support to their children.

A particularly blatant example of the practice of ignoring females as persons of consequence is the section "Nine Americans", which appears in Scott, Foresman's *Level 8*. *All nine* persons selected for representation as outstanding Americans are male.

In conclusion, the authors feel that the new editions have not substantially altered the treatment of sex roles to offer a more equal or realistic representation of males and females.

III. THE NEGATIVE IMAGE OF WOMEN IN CHILDREN'S LITERATURE*

Dan Donlan

There was an old woman who lived
in a shoe;
She had so many children she
didn't know what to do.

Recently the Women's Liberation Front has tried to take the old woman out of her shoe, to provide day care centers for her many children while she competes with men for jobs, to change the abortion laws so that she won't have any more children—thus freeing her erotic zones. The growing militant movement of emancipated women is no longer content to be the passive implement of men. Picketing beauty contests, condemning *Playboy* magazine, lobbying for legislative reform, today's woman is sensitive to any reference that might indicate her inferiority to a man. In their struggle for equality, women are fighting centuries of tradition, a tradition that has continually relegated women to an inferior position. They've been omitted from history books. In literature they have been denigrated, as evidenced by these "quotable quotes":

> "The man's desire is for the woman, but the woman's desire is rarely other than for the desire of the man." *Samuel Taylor Coleridge*
>
> "Most women have no character at all." *Alexander Pope*
>
> "The Germans are like women, you can scarcely ever fathom their depths. They haven't any." *Friedrick Wilhelm Nietzsche*

Even in the traditional classics that children read is imbedded the underlying assertion that women are inferior.

No one can deny the deep impressions that nursery rhymes and folk tales make upon young minds. Since folk materials are a reflection of the culture from which they grow, it would be curious to see how a young child may be influenced by their prevalent values. By examining female types recurrent thoughout children's literature, one discovers that the passive female is portrayed sympathetically; whereas the assertive female is portrayed unsympathetically.

When one examines nursery rhymes and folk tales for sympathetic female characters, he finds two recurring types—the sweet, little old lady and the beautiful, young heroine—both of whom are lovably incompetent.

The little old lady usually exhibits one or more characteristics that indicate her ineffectuality: eccentricity, befuddlement, and imperceptiveness.

Regarding eccentricity—or weirdness—consider the nursery rhyme about the old woman who sweeps the cobwebs from the sky:

> There was an old woman tossed up in a basket,
> Seventeen times as high as the moon;
> Where she was going I couldn't but ask it,
> For in her hand she carried a broom.

*Dan Donlan, "The Negative Image of Women in Children's Literature," Elementary English, 49 (April 1972), pp. 604-611. Reprinted by permission of the National Council of Teachers of English.

Old woman, old woman, old woman, quoth I,
Where are you going to up so high?
To brush the cobwebs off the sky!
May I go with you? Aye, by-and-by.

This old woman has clearly departed from earthliness. She is wonderfully whimsical and her mission to the sky—seventeen times as high as the moon—is an expression of infinity, phrased in language the child can understand. Yet, she functions in a world that departs from reason—and is, consequently, eccentric. Equally eccentric is Mother Goose:

Old Mother Goose,
When she wanted to wander,
Would ride through the air
On a very fine gander.

Her flights through the air are as wondrously eccentric as the missions to the sky. It appears doubtful, however, that either of these old ladies, stripped of their magical powers, could function effectively, for society does not tolerate too much eccentricity.

Grounded, old women are befuddled by life:

There was an old woman who lived in a shoe;
She had so many children she didn't know what to do;
She gave them some broth without any bread;
She whipped them all soundly and put them to bed.

As the rhyme indicates, the old woman, overrun by children, is unable to cope with life. Her only control measures—feeding, beating, and sending to bed—lack both imagination and humanity. Also befuddled is the old woman who falls asleep on the king's highway, enroute to sell her eggs:

There was an old woman, as I've heard tell,
She went to market her eggs for to sell;
She went to market all on a market day,
And she fell asleep on the king's highway.

There came a peddler whose name was Stout,
He cut her petticoats all round about;
He cut her petticoats up to the knees,
Which made the old woman shiver and freeze.

Awakening from her sleep, shivering with cold, the woman illustrates her dazed confusion by saying, "O deary, deary me, this is none of I!" It would appear inconceivable, even to a small child, that anyone could remain asleep while some interloper cuts her clothes away. To further exemplify her befuddlement, the old lady, shorn of petticoats, unable to recognize herself, depends on her dog to identify her:

Home went the little woman all in the dark,
Up got the little dog, and he began to bark;
He began to bark; so she began to cry,
"O! deary, deary me, this is none of I!"

The implication in this rhyme—that a dog may have intelligence equal to or greater than an old woman's—is echoed in "Old Mother Hubbard":

Old Mother Hubbard
Went to the cupboard
To get her poor dog a bone;
But when she came there
The cupboard was bare,
And so the poor dog had none.

She went to the baker's
To buy him some bread;
But when she came back
The poor dog was dead.

She went to the joiner's
To buy him a coffin;
But when she came back
The poor dog was laughing.

If one interprets the lines literally, the woman's intelligence is dwarfed by the dog's. In the course of the rhyme, the old woman runs twelve errands for this precocious canine, who, in addition to other talents smokes a pipe, reads the news, and plays the flute. Indeed the old woman mutters a truth when, bowing before the dog, she says, "Your servant." Befuddlement in

the extreme is evidenced in the cumulative folk tale, "The Old Woman and Her Pig." An old woman is confronted with a simple task: "As she was coming home, she came to a stile; but the piggy wouldn't go over the stile." Rather than carry the pig, she enlists the aid of numerous passers-by—not without difficulty. The entire preposterous sequence is described in the tale's final paragraph:

> As soon as the cat had lapped up the milk, the cat began to kill the rat; the rat began to gnaw the rope; the rope began to hang the butcher; the butcher began to kill the ox; the ox began to drink the water; the water began to quench the fire; the fire began to burn the stick; the stick began to beat the dog; the dog began to bite the pig; the little pig in a fright jumped over the stile; and so the old woman got home that night.

In addition to being eccentric and befuddled, old ladies in children's literature tend to be imperceptive. The grandmother in "Little Red Riding Hood" is unable to distinguish between her granddaughter's voice and the wolf's imitation. Consequently, she gives the wolf complete instructions about how to open the door. The result: She is devoured. The old woman's murder is vividly described: "He leaped on to the poor old woman and ate her up in less than no time, for he had been three days without food." Equally imperceptive is the grandmother in the Czechoslovakian folk tale "Budelinik." For each of three days, the grandmother leaves a young boy alone in the house with instructions to let no one in. During the first two evenings a smart fox (1) tricks the boy into opening the door, (2) devours the boy's dinner, and (3) leaves the boy in tears, hungry. Granny, knowing the dangers inherent in the boy's first two experiences with the fox, unwisely leaves him alone on the third day. That evening the fox kidnaps the boy. Upon discovering her grandson gone, "Granny just cried and cried, she was so lonely and sad."

Examined collectively, these old ladies are a ludicrous bunch—with their brooms, flying geese, hysterics, and inane rituals. As intellectual human beings, they pose no threat to men. They are at best lovable; at worst, ignorant. They are, in fact, easily condescended to. They lack dignity, intelligence; they certainly command no respect.

Another recurring female type, portrayed with disguised condescension, is the beautiful, young heroine, who is, above all, helplessly dependent upon men. Classic children's heroines are either dull-witted, spiritless, passive, naive, or amoral.

Snow White, for example, is fairly dull-witted. Her life-death struggle against her wicked stepmother involves perilous situations with which Snow White cannot cope. Consequently, males, more clever than she, come forward to save her. When the queen first orders Snow White's death, a huntsman takes the girl into the forest and frees her. Cleverly, to assuage the queen's suspicions, "as a token, he brought back the heart of a wild boar and the wicked queen thought it was Snow White's." Snow White is again saved by men as she is granted asylum at the home of the seven dwarfs. The dwarfs are also clever and warn Snow White about the queen: "One of these days she'll find out that you are here. So be careful, child, and don't let anyone into the house." Despite the dwarfs' continual warnings, Snow White demonstrates her dull-wittedness three times. The queen comes, disguised, three times to kill her—as a peddler, as an old peasant lady, and as an apple seller. Each time Snow White is "taken in." The dwarfs save her the first two times, but it takes a handsome prince to dislodge the poisoned apple from her throat.

Just as Snow White is dull-witted, Cinder-

ella is spiritless. Rather a simpleton, Cinderella allows herself to be bullied by two incredibly selfish stepsisters. Assigned hard tasks, beaten, deprived of decent food and shelter, Cinderella could "soon [forget] their tongues and bruises." Always happy, for some unexplainable reason, Cinderella never seems to improve her station but merely accepts what life gives her: "From morning to night she sat stitching and stitching till she could scarcely see out of her young eyes or hold her needle. The harder she worked and the more she tried to please them, the worse they fumed and flustered." As in Snow White's case, a prince saves the day: "When Cinderella was brought to the King and the Queen, they received her as if she were a long-lost daughter."

A third heroine, Rapunzel, is passive. She submits to being Mother Gothel's tower prisoner, obediently lowering her braids on command from the witch:

> "Rapunzel, Rapunzel,
> Let down your hair."
>
> As soon as Rapunzel heard this, she took her long braids, wound them once or twice around a hook outside the window, and let them fall twenty ells downward toward the ground. This made a ladder for the witch to climb, and in that way she reached the window at the top of the tower.

Again, it is the prince who attempts to free Rapunzel, unassisted by any active spirit of rebellion on her part. Later, pregnant, Rapunzel submits to the most dehumanizing treatment:

> [The witch] grabbed Rapunzel's golden hair, twisted it once or twice around her left hand, snatched a pair of scissors with her right, and ritsch, rotsch, the beautiful braids lay on the floor. And she was so heartless after then that she dragged Rapunzel to a waste and desolate place, where the poor girl had to get along as best she could, living in sorrow and want.

Sleeping Beauty, a fourth heroine, is naive. Unaware of the Fairy Woman's curse, the young princess mistakes the old spinner as a friend who will soon teach her to spin: "She span with such skill and ease, her right hand drawing the strands from the cleft stick or distaff, while her left twisted and stayed, twisted and stayed, that the Princess longed to try too." She consequently smuggles the poisoned spindle into her room and, while practicing with it, pricks her thumb; she then goes to sleep for one-hundred years. As in the other cases, a handsome prince comes to the aid of the helpless heroine. After struggling through the overgrowth surrounding the castle, torn and bleeding, he comes to her bedchamber: "Then, remembering the tale that had been told him, he stooped, crossed himself, and gently kissed the sleeper, then put his hunting-horn to his lips, and sounded a low, but prolonged, clear blast upon it, which went echoing on between the stone walls of the castle."

Most dependent upon men is a fifth heroine, the miller's daughter in "Rumpelstiltskin." The girl is incapable of moral judgment, her life being determined by the actions and personalities of three men—none of whom are particularly admirable. First of all, her father is a braggart: "It happened one day that he came to speak with the king, and, to give himself consequence, he told him that he had a daughter who could spin gold out of straw." Second, the king is greedy; he imprisons the young girl: "Now set to work, and if by the early morning thou hast not spun this straw to gold thou shalt die." Third, Rumpelstiltskin, himself an opportunist, agrees, for a price, to spin gold from straw on three occasions, in attempts to satisfy the king's increasing avarice. On the third occasion, Rumpelstiltskin demands as payment the girl's first born child (the king, having seen the girl as a source of wealth, promises to

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marry her, "although she is but a miller's daughter"). One year after the marriage, the little man returns to claim his child. But the queen, saddened by Rumpelstiltskin's refusal to accept riches, is given one chance to keep the child: "The little man had pity upon her." She must, within three days, guess his name. The queen guesses the name and Rumpelstiltskin, in a sense the story's most sympathetic character, meets an unfortunate demise: "In his anger he stamped with his right foot so hard that it went into the ground above his knee; then he seized his left foot with both his hands in such a fury that he split in two, and there was the end of him." What appears most ironic is that the queen feels no compassion for the unfortunate little man who has helped her; yet not once does she express any disapproval of her father's shameful pomp nor the king's ruthless greed. It's as if she is immune to morality.

The five heroines have common characteristics. First, they possess great physical beauty. Second, they are subjected to unfortunate circumstances—poverty or the threat of death—from which they are saved by aggressive males of royal lineage. Third, although the heroes in all five tales are definitely attracted to the heroines, there is little or no explication of the heroines' feelings for their "lovers." Even Rapunzel's motivation for marriage is dubious: "I am sure he will be much kinder to me than Mother Gothel." Fourth, and most important, all five heroines function in a moral vacuum. They are not expected to choose between right and wrong. Their moral decisions are precluded by the decisive actions of aggressive men to whom they submit passively.

Little old ladies and beautiful, young heroines—both types ineffectual in an active social context—are portrayed sympathetically. But what about the independent woman—the woman who attempts to control her own destiny—who doesn't rely on male heroics? She is portrayed unsympathetically—either as an evil witch or as a hateful housewife.

The witch figure in children's literature, a woman whose outward ugliness is a reflection of her inward evil, is portrayed as excessively competent, usually able to control her environment. She is normally more shrewd than her female victims, but usually less intelligent than her male antagonists. Witches display detestable flaws in character: cannibalism, sadism, and revengefulness.

The clever witch in "Hansel and Gretel" is cannibalistic. Her tasty house is an ingenious trap to snare innocent children, whom she intends to eat. The physical appearance of this cannibal is awesome: "Her sharp nose bent down to meet her bristly chin. Her face, all folds and wrinkles, looked like an old shriveled pear; and she had only three teeth, two above and one below, all very long and narrow." The old witch, however, is outsmarted on two occasions—not by Gretel, but by Hansel and a little white bird, a *he*. First, Hansel, taking advantage of the old crone's nearsightedness, never extends his finger through the cage: "He always poked out a dry old bone, and the Old One, because of her red eyes, never knew the difference . . . and wondered why it was that he did not get fat." Second, as the impatient witch makes plans to bake Gretel as well as Hansel, a little white bird warns Gretel about the stove: "Beware, beware,/Don't look in there." Gretel, subsequently, dispatches the witch.

Mother Gothel in "Rapunzel" personifies a most hideous trait: sadism. First, the old woman's lush garden tortures her neighbor, a hungry young woman:

> But when [the woman's] glance fell upon a fine big bed of rampion (which in that country is called *rapunzel*) a strange feeling came

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over her. She had always been fond of rampion salad, and these plants in the witch's garden looked so fresh, so tempting, that she felt she must have some, no matter what the cost.

The husband, falling prey to his wife's ill-fated attraction to the rampion, vows to steal it—to save her from starvation. The witch, then, has the couple trapped, for as the wife's need for rampion increases, so does their indebtedness to the witch: "When your first child is born, you must give it to me." The witch's second sadistic act occurs when she locks the child away in a tower: "When she was twelve years old, the witch took her off to the woods and shut her up in a high tower. It had neither door nor staircase but at its very top was one tiny window." Despite the child's intense sadness, the witch keeps her imprisoned. Her third sadistic act occurs when she corners the prince in the tower: "'Aha!' she cried mockingly. 'You have come to get your dear wife. Well, the pretty bird is no longer in her nest and she'll sing no more. The cat has taken her away, and in the end that same cat will scratch out your eyes.'" Grieved, the prince leaps from the tower and is blinded.

In "Sleeping Beauty" the witch, "a bent-up old Fairy Woman—the oldest and most potent of them all," is revengeful. Not having been invited to the infant princess' christening, she utters a curse:

> "Plan as you may, the day will come,
> When in spinning with spindle, she'll prick her thumb.
> When in dreamless sleep she shall slumber on
> Till years a hundred have come and gone."

Years later, the evil woman returns to the castle, disguised, to ensure the fulfillment of the spiteful curse: "Then the old woman, laying her bony fingers that were cold as a bird's claws on the Princess's hand, showed her how to hold the [poisoned] spindle, and at last bade her take it away and practice with it. . . ."

Aggressive females, unlike the incompetent old ladies and the equally ineffectual young heroines, pose a threat to men. Consequently, the witch metaphor is effective, since, from a man's point of view, "liberated" women are a danger to society. Consider the common characteristics of the three witches. All three are cruel. All three defy rationality. All three are without sexual attraction. But most important, all three seem determined to destroy innocence and beauty. Perhaps in the destruction of the witch—man can coexist with the little old ladies and dominate the young heroines—man eliminates a threat to his superiority. In "Hansel and Gretel," outsmarted by Hansel and the male bird, the witch is incinerated in her own trap. In "Rapunzel," the witch's power cannot overcome the prince's sexual potency. In "Sleeping Beauty," the witch's curse is ineffective, for after the prince saves Beauty—incidentally, a significant allegorization—life resumes where it left off.

Another aggressive female type is the domineering housewife, who functions in one or more roles: wife, mother, and stepmother. As a wife, she is a nag; as a mother she is a shrew.

In "The Fisherman and His Wife," the woman is a nag in the extreme. In contrast to her contented husband, Ilsebill is unhappy with their life in a vinegar jug. Exploiting her husband's close relationship with a magic fish, she insists her husband get her a better house. When this is accomplished, her demands increase in number and value: a stone mansion, a kingship, the position of Emperor, the Papacy, and finally God-liness. Her lust for power has, thus, become insatiable.

In "Hansel and Gretel," the wife is selfish: "She was a hard-hearted woman and did not much care what became of the

children." Like the fisherman's wife, she controls her husband with her most effective weapon: nagging. When her husband refuses to desert his children in the forest, "she nagged and scolded until the poor man, not knowing what else to say, consented." When the children, through trickery, return home, the wife begins to nag again: "As before, the father tried to talk her out of it, but the hard-hearted stepmother wouldn't listen to him. He who says A must also say B, and because the father had given in the first time, he had to give in this time as well."

What happens to wives who try to take over? According to these two folk tales, they are eminently unsuccessful. Ilsebill, after requesting to be God, is returned to the vinegar jar by the magic fish, a male. The stepmother, getting no satisfaction from her husband, packs "up her things in a large red handkerchief and [runs] away." In both cases, women are "put down" by men. However, their demands, examined in realistic terms, are not unreasonable. No woman can long tolerate a static existence inside a "sour" house. Nor can she abide insufficient food for the household. Yet, these demands, in the hands of the tale spinners—whoever they may be—are distorted by the portrayal of concerned wives as harridans. Ironically, then, the husbands, whose ineffectuality as providers has caused the crisis situations, remain endeared to the reader.

Another household figure pejorated in children's literature is the mother. She is often portrayed a shrew, being either cruel, vain, greedy, or demanding.

In "Brother and Sister," the witch-like mother is cruel. Making life unbearable for her two stepchildren, she drives them away into the forest. Subsequently, she uses her magical powers to cast a spell on the brooks, turning her stepson into a fawn: "Now the wicked stepmother . . . never dreamed but that the sister had been eaten up by wild beasts in the forest, and that the brother, in the likeness of a fawn, had been slain by the hunters." When her expectations prove false and she finds that her stepdaughter is queen, she demonstrates her ultimate cruelty: she puts a spell on the queen and substitutes her own ugly daughter in the queen's bed. She "gave [her daughter] also the Queen's form and countenance, only she could not restore the lost eye. So, in order that the King might not remark it, she had to lie on the side where there was no eye."

In "Snow White and the Seven Dwarfs," the stepmother is vain: "Indeed, her only wish in life was to be fairest in the land." A magic mirror—the spirit of truth—keeps her informed as to her status. Her one competitor, she discovers, is her own stepdaughter: "Queen, thou art of beauty rare/But Snow White with ebon hair/Is a thousand times more fair." The Queen, then, tries four separate plots, all designed to kill Snow White: (1) she orders a royal huntsman to murder the girl in the forest, (2) she tries to strangle Snow White with a girdle, (3) she tries to poison her with a comb, and (4) she drugs her with a specially prepared apple. Her vanity, then, leads the queen into a fruitless existence of jealousy and treachery.

In "Toads and Diamonds," the mother is greedy. She has two daughters: "The elder was so like her mother in temper and face that to have seen the one was to have seen the other. . . . The younger . . . was as beautiful a girl as one could see." Needless to say, the mother favors the older daughter. When the younger girl comes home with precious stones dripping from her mouth—a reward for her kindness to an old fairy—the mother promptly sends out her favored daughter to get *her* share. The old fairy sends back the ill-tempered girl spitting up lizards and snakes, rather than

precious stones.

In "The Twelve Months," a tale parallel to "Toads and Diamonds," the stepmother is demanding. As in "Toads and Diamonds," a woman has two daughters, one of whom, the stepdaughter Marushka, possesses great beauty and is, consequently, hated by both the mother and her own daughter and turned into a household slave. The woman's rapacity is realized in her exploitation of her daughter's relationship with the all-powerful Twelve Months, a group of men that inhabit a mountain top. She and her daughter Holena send Marushka, under threat of death, on impossible errands—to find violets, strawberries and apples—in the midst of winter. Impressed by the "treasures" Marushka brings home, Holena, followed by her mother, sets out in search of the Twelve Months: "[Marushka] waited for them [at home], but they didn't come. She cooked dinner for them, but still they didn't come. In fact they never came, for they both froze to death on the mountain."

Just as nagging wives are forcefully defeated, so are wicked mothers, and usually by men. In "Brother and Sister," the witch-stepmother is burned at the stake on command from the king. In "Snow White and the Seven Dwarfs," the wicked queen "was given a pair of red hot shoes with which she had to dance out her wicked life." In "Toads and Diamonds," the mother drives her own daughter from the house and is left alone. In "The Twelve Months," the stepmother is killed by a powerful male, Great January.

In considering select nursery rhymes and folk tales, one can see that women are portrayed somewhat negatively, either as ineffectual creatures who need to be dominated by men or as aggressive monsters who must be destroyed by men. One can assume that these folk materials were born in and perpetuated by societies that maintained the "natural inferiority of women." However, today, when women are seeking liberation and equality, a young child's image of what is read to him may be in sharp contrast to what he sees. On the other hand, liberated women may unwittingly be perpetuating the "monster" image; after all, one of the liberation organizations was called W.I.T.C.H.

CLASSROOM ACTIVITIES: A BOOKLET FOR PARTICIPANTS TO USE WITH THEIR STUDENTS

COURSE DEVELOPMENT TEAM

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SUGGESTED ASSIGNMENT:

Complete at least two awareness raising activities in Section I.
Select and use at least one approach presented in Section II.

OVERVIEW

Sex-role stereotyping in learning materials may take many forms and, because most of us have always used textbooks that stereotype women and men, the bias inherent in these materials may be difficult to identify at first. In general, a book (film, tape, etc.) about which any of the following is true is sex biased:

*Personality traits, aspirations, abilities, vocations are identified by sex.

*Most women (girls) are characterized as weak, passive, irrational, fearful, self-effacing, artistic, untrustworthy, devoted, domestic.

*Most men (boys) are characterized as strong, competitive, assertive, objective, practical, independent. They work outside of the home.

*Little space and/or serious attention is given to women's accomplishments in a wide variety of fields.

It is worth pausing to emphasize the word "most." The goal is not to portray all women as bold and aggressive, not all men as timid and self-effacing. The important point is that such traits should not be associated with sex at all. Some people are bold while other people are timid. Instructional materials should not show a pattern of linking such individual characteristics with groups defined on the basis of sex.[1]

While you may try your best to eliminate sex biased materials from your classroom, you'll probably find that there aren't enough well-produced nonsexist curriculums to meet all of your teaching needs. Therefore, some sex biased materials--which are of value in other ways--will remain in your classroom, at least for a while.

You can use biased materials effectively if you're able to counter the sexism. You have two important tasks:

1. Raising student awareness of the sex bias and stereotypes in the materials you're using;
2. Selecting and using a specific strategy for countering the effects of sex bias in materials.

This booklet presents a variety of specific strategies for accomplishing both of these goals. Initially, it might be helpful if you spend time building your own awareness of the sex bias in a particular instructional material you use in class, and then selecting specific countering strategies in advance. That is, create a deliberately preplanned approach for dealing with sex bias in the curriculum of your classroom. Ultimately, you'll become comfortable enough with the countering strategies to be able to employ them spontaneously, whenever you--or your students--happen to notice sex bias in any type of instructional materials.

SECTION I: RAISING AND BUILDING STUDENT AWARENESS OF SEX BIAS IN A VARIETY OF INSTRUCTIONAL MATERIALS

Classroom Activity #1:

Have your students analyze a given instructional item (book, film, etc.) using a brief checklist geared to finding evidences of sex bias. Two such checklists are included in the Appendix of this booklet, of course, there are many others and you can develop your own.

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[1]Excerpted from Pennsylvania State Department of Education, Self-Study Guide to Sexism in Schools, 1975, pp. 11-12. Available from Pennsylvania State Department of Education, Box 911, Harrisburg, PA 17126.

Classroom Activity #2:

Ask your students questions which are geared to awareness raising. Obviously, you'll need to develop questions that are appropriate to your students' age and ability levels. Some possibilities include:

*What are the females doing here? The males? Is that realistic, natural?
*What do you think that the person who wrote this book thinks about women? About men?
*Who would you rather be in this story: the female or male character? What is it about each that is portrayed as desirable? How do you feel about that?
*If all the stories you ever read were like this one, what attitudes would you develop about females? About males?
*What do you see here that seems typical and atypical about women? About men?
*How many females are there in this chapter? How many males?
*What does this story imply about women? About men?

Classroom Activity #3: "Students as Sleuths"

Have your students examine story book, TV ads, TV shows, films, newspaper articles, texts, etc., and develop a list of all words that specify or imply gender in an exclusionary way. Next to each entry ask your students to generate an inclusionary alternative. For instance:

Exclusionary (Sexist)	Inclusionary (Nonsexist alternative)
fireman	firefighter
policeman	police officer
he	he or she, they, s/he
lady doctor	doctor
spokesman	spokesperson
housewife	homemaker
(etc.)	(etc.)

Your students might find the use of inclusive terms silly or contrived. Reassure them that any new words seem strange at first, but in time people find the old words strange. Whereas we now chuckle when we hear the word "consumption" in reference to the disease tuberculosis, people who lived 75 years ago would have thought that "tuberculosis" was a strange term. Also, you might mention to your students that politicians are able to change their language with great ease when it means winning votes. Language changes to meet the needs and demands of the times. Point out to your students that they can be pacesetters!

Classroom Activity #4:

On one wall of your classroom, hang several large sheets of newsprint. Divide these sheets into two columns: one for recording all the sexist words, phrases, and images that you and your students notice--in books, conversations, trips, movies, etc.--and the other for recording non-sex-biased (androgynous/inclusionary) alternatives.

Classroom Activity #5: Eliminating sex biased language from your classroom

With your class, decide on a signal to use in the course of class sessions when anyone detects sex biased words or phrases in classroom materials, or in students' and teacher's contributions to class discussion and conversation. Discuss and establish a norm that allows people to use the signal (a hiss, "oops," "gotcha," "beep," or whatever) at appropriate times. Once the signal is heard, it is the responsibility of the class to supply, as quickly as possible, an unbiased or inclusionary alternative.

Classroom Activity #6:

Have your students select a favorite TV show to analyze for evidences of sex bias, using an appropriate rating scale (devised by you or them, or taken from some other source).

*For example:

List all the female characters in the TV show:	What are their characteristics? Their roles?	In what ways do they conform to a stereotype?
1.	1.	1.
2.	2.	2.
3.	3.	3.
etc.	etc.	etc.

*Do the same for all male characters:

After their analysis is completed, have your students share their findings in class. Discuss the extent to which media stars tend to conform to the American "ideal" of femaleness and maleness.

Classroom Activity #7: To sharpen student awareness of sexism in instructional materials

*Divide your students into small groups (perhaps four to sex people per group). Give each group a stack of children's poems (stories, readers, etc.). Have them read through these, and analyze them. They might use one of the checklists provided in the Appendix or one that you develop so that it is appropriate to your students' abilities.
*Have groups peruse their data and list some findings or conclusions.
*Have a spokesperson from each group report the group's findings to the whole class.
*Pass out a short sex biased story or textbook chapter, written at your students' level about the subject you are teaching. Have your students work in small groups to identify and report on the sex biased elements in it.
*A good culminating activity might involve having your students rewrite the story or chapter so that it is no longer sex biased in even subtle ways.

Classroom Activity #8:

Develop, modify, or borrow from another source, a checklist your students can use for analyzing instructional materials in you particular curriculum area, course, subject. Ask your students to analyze the materials you actually use in class, and report on their findings. At the end of this activity, your students should be able to answer this question:

*If writers in the area of_____wanted to write a very sex biased book, what are the rules that they should follow?

The following are excerpts from the Pennsylvania State Department of Education Self-Study Guide to Sexism in Schools (1975).[1] They should prove useful to you if you decide to try Activity #5, because they present the characteristics of non-sex-biased materials in a variety of subject areas. Of course, you should feel free to expand on any of these ideas:

*Picture books

1. The female figure is shown to be equally as competent as the male figure.
2. The female figure is shown as frequently as the male figure.
3. The female and male figures engage equally in activities. Examples: "All the children ran," "All the children washed the dishes."
4. Females are shown in a variety of occupations.
5. Stereotypes of family roles are avoided. Examples: The mother sometimes works outside of the home, while the father works in the home.
6. Female figures are proud and happy to be females.
7. Male figures are shown with emotions appropriate to the situation. Example: Fathers show tenderness toward children.

*Language Arts

Readers

1. Girls are depicted as often as boys, women as often as men.
2. Females' roles are a varied as males' roles.
3. Females face and solve their won problems.
4. Females' accomplishments, not their clothing or features, are emphasized.
5. Derogatory references (tomboy, sissy, old maid) are omitted.
6. Biographies of women (beyond mere tokenism) are included.

Anthologies:

1. Selections by and about women are included.
2. Biographical headnotes on authors do not imply that women write intuitively while men are conscious artists.
3. Background materials discuss the position of women in the society of the era, attitudes toward women writers, and the social, political, and economic implications of literary conventions regarding women.

[1]The Guide is available from the Pennsylvania State Department of Education Box 911, Harrisburg, PA 17126. Excerpted passages appear on pp. 12-14, 17.

Language Texts:

1. Stereotyping (such an associating women with the kitchen and men with business) is avoided in introducing vocabulary units.
2. Assumptions about women inherent in the language are discussed. Example: masculine and feminine.
3. Constant listing of the feminine pronoun in a secondary position (such as he and she and he, she, it) is avoided. (An alternative is to list them alphabetically: he/she, her/his.)

*Industrial Arts and Home Economics

1. All areas of practical information for personal survival (from cooking and sewing to the use of simple tools and auto repair) are described to facilitate the movement away from sex-segregated courses.
2. Suggestions that certain kinds of work are for women, others for men, are avoided.

*Mathematics

1. Examples should be drawn from all aspects of life. Boys and girls depicted in examples should not be sex stereotypes (e.g., boys as well as girls should bake cookies and girls as well as boys should build club houses).
2. Suggestions that women are incompetent in mathematics (such as "Jane's way" and "John's way" to depict the long and short method, the wrong and right way) are avoided.

*Social Studies

History:

1. The roles of women are treated equally with the roles of men. They are given equal attention and equal importance is attached to them.
2. Women are depicted in a variety of roles.
3. Women in nonstereotyped roles (such as politician and labor leader) are treated sympathetically and seriously, not as laughable oddities.
4. The women's movement is discussed as a serious and continuing struggle, not one that ended with the right to vote.
5. Subsuming terminology (such as "the pioneers and their wives" and "the settlers and their wives and children" which suggest that women were not pioneers and settlers) is avoided.
6. The exclusive use of man or men or mankind for people is avoided.

Sociology and Psychology:

1. The process of social conditioning is described in such a way as to make clear that masculine and feminine are socially defined concepts that vary from culture to culture.
2. Non-Freudian studies of female psychology by feminist psychologists and psychiatrists are included.
3. Courses and units on marriage and the family should be expanded to present a variety of lifestyles (such as single adult living).
4. Courses and units on human development stress individual growth, not adjustment to a statistical norm.
5. Divorce, illegitimacy, juvenile delinquency and prostitution are treated as problems of the whole society. It is not suggested that these are problems created or increased by the emancipation of women.
6. The text indicates that a division of labor based on physical differences ceases to be essential in an automated, mechanized society.

Economics:

1. Information on women in the labor market is included.
2. The problem of sex discrimination is discussed.
3. The subject of women and property laws, and the effect of marriage on a woman's property rights, is discussed.
4. Woman is examined as a consumer, including methods of manipulation by media.
5. The positions of women under different economic systems are examined.
6. Sex stereotyping (such as having women concern themselves with the household budget and men with the stock market) is avoided.

Political Science:

1. The legal status of women is discussed.
2. The under-representation of women in all levels of government is discussed.
3. Government and policy-making are treated as appropriate vocations for both men and women.

*Fine Arts

1. Achievements of women and men are discussed with equal attention and seriousness, and research is encouraged.
2. The text does not suggest that participation in certain of the arts indicates sexual abnormality (such as the ballet for men).
3. Artistic conventions regarding women are discussed.
4. Discussions do not suggest that women excelling in the arts do so because they are naturally more subjective and intuitive and, therefore, artistic in some respects.
5. Art history texts discuss domestic crafts as important contributions.

*Sex Education

1. Depending on the age level, the text includes some or all of the following subjects:
   - -equality as the necessary basis for a love relationship
   - -the social and political implications of the double standard
   - -sex, reproduction, and parental responsibility
   - -birth control methods and reliability
   - -a definition of sexuality in non-Freudian, nonstereotyped terms

*Natural and Physical Sciences

1. The discoveries and achievements of women are discussed with equal [as much] seriousness and attention as those of men. Example: Madame Curie is shown as someone more than her husband's assistant.
2. Problems and/or discussion questions avoid sex stereotyping, and illustrations show girls working out science problems as often as boys.

SECTION II: STRATEGIES FOR COUNTERING THE EFFECTS OF SEX-ROLE STEREOTYPING AND BIAS IN INSTRUCTIONAL MATERIALS

Approach #1:

Provide accurate information to counter the biased image. To do this, you'll have to preview the materials you plan to use, and then equip yourself with the necessary information.

*For example: If a story book shows the kind of biased image that presents daddy coming home from work and rushing into the welcoming arms of his loving wife and children, you might want to gather statistics on:

*the number of women who work, especially married women

*the decreasing number of intact family unites with a father-breadwinner and a mother-homemaker

*etc.

Approach #2:

Supply students with realistic reminders of your own and their own experience.

*For example: "In my life, this has not proven to be the way things really are..."

Approach 3#:

Remind students about previous exposure to information that counters the biased image.

*For example: Your students may have already read about things that contradict the sex bias in a particular instructional material. They can think through such contradictions as a way of building awareness.

Approach #4:

Have your students consider the consequences of the biased image, even if it is an accurate reflection of our current (stereotypic) reality.

*For example: You see a picture in which a group of teenage girls watch, with great admiration, as the boys' varsity basketball team wins an important game. You might ask your students to freeze the scene in their minds, imagine other, similar scenes and then consider the probable consequences of such accumulated experience in later years. Ask such questions as:

*What characteristics are the girls in such a scene likely to have in ten years time? The boys?

*How do you feel about what is likely to happen?

Approach #5:

Introduce instructional material that deals with the same subject as the biased material, but presents a different slant or point of view.

*For example: Supply supplemental readings.

Approach #6:

Seed an accurate or constructive perception. (This approach is particularly effective and important if you teach young children.)

*For example: After you comment on the sex bias you've noticed in a particular storybook, suggest to your students that they think to themselves: "That is not true; I won't fall into the trap of believing it!" Or, faced with science books full of male scientists, suggest that the females think to themselves: "I'm female and I could be a scientist too." You might also ask students to generate their own "self-statements" to help defend themselves against stereotypes that bombard them.

Approach #7:

Make authoritative statements that deny, attack, or minimize the sex biased image. (This approach is particularly effective and important if you teach young children.)

*As a teacher, you are in a position of authority. Therefore, you can exert an important socializing force if you make claims with confidence and conviction in your voices, thereby influencing the attitudes, belief systems and perceptions of your students.

*For example: Imagine your students have just read a story in which one illustration shows a helpless-looking woman who is watching a man carry her groceries up the stairs. As an authoritative teacher, you might comment: "Look at this--another picture of a woman appearing weak and helpless, and a man appearing strong and helpful. Women are not weak. Women are not helpless. Women are strong and capable."

*Another example: Imagine a story in which a man is awkwardly trying to fend for himself in the kitchen because his wife is ill. The pots are dirty, the floor is caked with a sticky mess; a classic image really. As an authoritative teacher, you might remark: "Look, another picture making men appear awkward and incompetent in the kitchen. Men can function well in the kitchen. They can cook. They can be fine homemakers."

*You might also encounter positive instances in which males and females are portrayed in nonstereotypic roles. In such cases, seize the opportunity to make authoritative statements that reinforce and generalize the role. For instance: "See what she's doing? Women are strong. They can be brave and powerful!"

*You might bristle at the thought of making such authoritative generalizations according to gender in front of your students. The fact is that young people learn sex-role generalizations from the whole society, and that they limit their aspirations and imagery. Researchers claim that, in order to counter the onslaught of stereotypic generalizations that children experience from the earliest age, influential adults must make an onslaught of nonbiased generalizations. For example, even children with physically weak males in their homes learn the stereotypic generalizations that "men are strong" and "women are weak." To offset this, children must hear the other side: that women as well as men can be strong. This will allow girls as well to imagine themselves capable of developing physical strength. Equally important is learning the generalization that women as well as men can be weak.

*Do you find yourself resisting this suggestion? You might be afraid that you are contradicting the attitudes and values your students learn at home. Remember that, at worst, you're simply creating dissonance about beliefs that should be viewed from a variety of perspectives.

*Another example: Let's imagine that your students have read a variety of fairy tales. You might assert during a discussion that: "Some writers want little girls to believe that they will only be happy if they grow up to very beautiful, so they can find a husband. This is ridiculous. It's not how you look that matters. And there are many ways for grown women and men to be happy."

Approach #8:

Provide your students with experiential opportunities for countering the sex bias in instructional materials. As you try out these ideas, you may find that your students tend to reverse stereotypes instead of eliminating them. There is a danger that your first attempts to counter sex bias in instructional materials will result in a kind of "stereotype swapping" (e.g., females who are tough, unemotional, uncaring and males who are weak, helpless, adorable). Hopefully, with practice and increasing awareness, your students will be able to envision truly androgynous people: females and males who are flexible in their roles and characteristics.

*Use role play: Have your students act out a biased story, changing the parts that reflect stereotypes.

*Change exclusionary language into inclusionary language when you read aloud to your students. You might reverse the genders of some of the important characters in a story so that they fill nonstereotypic roles.

*Have your students rewrite sex biased stories, eliminating the stereotypes, devising new endings, etc. If you teach young students, have them draw pictures of their nonstereotypic versions.

APPENDIX ONE

CHECKLIST FOR ANALYZING AN ELEMENTARY READER[1]

Yes	No		
___	___	1.	All members of the family participate regularly and equally in household chores.
___	___	2.	There are favorable presentations of mothers employed outside of the home.
___	___	3.	Women working outside of the home hold administrative and/or technical jobs. They are not all teachers, librarians, social workers, nurses or secretaries.
___	___	4.	Fathers take an active and competent part in housekeeping and child-rearing and are depicted showing feelings of tenderness.
___	___	5.	Girls and boys participate equally in physical activities.
___	___	6.	Girls and boys participate equally in intellectual activities.
___	___	7.	One-parent families are portrayed, and the portrayal does not suggest that children with a single parent automatically suffer from it.
___	___	8.	Male and female characters respect each other as equals.
___	___	9.	Girls and boys are both shown to be self-reliant, clever, and brave--capable of facing their own problems and finding their own solutions.
___	___	10.	Multiple-parent families (divorced, remarried are portrayed and the portrayal does not suggest that such family conditions are automatically damaging to the children.
___	___	11.	There are no unchallenged derogatory sex stereotyped characterizations, such as "Boys make the best architects," or "Girls are silly."
___	___	12.	Both girls and boys are shown as having a wide range of sensibilities, feelings, and responses.
___	___	13.	Both girls and boys have a wide variety of career options.
___	___	14.	Adults who have chosen not to marry are portrayed favorably.
___	___	15.	There are equal numbers of stories with girls and boys as central characters.
___	___	16.	The male noun or pronoun (mankind, he) is not used to refer to all people.
___	___	17.	Girls' accomplishments, not their clothing or features, are emphasized.
___	___	18.	Clothing and appearance are not used to stereotype characters.
___	___	19.	Non-human characters and their relationships are not personified in sex stereotypes (for example, depicting dogs as masculine, cats as feminine).
___	___	20.	(For readers which incorporate biographies...) biographies of women in a variety of roles are included.

[1]Self-Study Guide to Sexism in Schools (1975), p. 17. Available from Pennsylvania Department of Education, Box 911, Harrisburg, PA 17126.

APPENDIX TWO

CHECKLIST FOR EVALUATING SEXISM IN READERS[1]

Go through each book you are planning to use for the points listed below:

1. Number of stories where main character is: Male _____ Female _____

2. Number of illustrations of: Male _____ Female _____

3. Number of times children are shown:

	Male	Female
a. in active play	_____	_____
b. using initiative	_____	_____
c. independent	_____	_____
d. solving problems	_____	_____
e. earning money	_____	_____
f. receiving recognition	_____	_____
g. inventive	_____	_____
h. involved in sports	_____	_____
i. being passive	_____	_____
j. fearful	_____	_____
k. helpless	_____	_____
l. receiving help	_____	_____
m. shown in quiet play	_____	_____

4. Number of times adults are shown:

	Male	Female
a. in different occupations	_____	_____
b. playing with children	_____	_____
c. taking children on outings	_____	_____
d. teaching skills	_____	_____
e. being tender	_____	_____
f. scolding children	_____	_____
g. biographically	_____	_____

5. Ask these questions:
   a. Are boys allowed to show emotions?
   b. Are girls rewarded for intelligence rather than for beauty?
   c. Are there any derogatory comments directed at girls in general?
   d. Is mother shown working outside the home? What kind of job?
   e. Are there any stories about one-parent families? Families without children? Are babysitters shown?
   f. Are minority and ethnic groups treated naturally instead of stereotypically? If so, in what ways are they treated that are not stereotypic?

[1]From Carol Jacobs and Cynthia Eaton, "Is Sexism Being Taught in your Classrooms?" K-Eight: Instructional Management and Leadership, Nov.-Dec. 1972, pp. 13-20.